

# AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת תצוה - זכור  
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
 L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

## SPARING NO BEAUTY

Rav Shach on Chumash from Rav Elazar Menachem Man Shach, written by Rav Asher Bergman

ולא ירח החושן מעל האפוד.

*And the Choshen shall not be loosened from upon the Eifod (28:28).*

The *Sefer HaChinuch* (Mitzvah 100) explains that people are impressed by beauty and splendor. Thus, we were commanded to spare no element of beauty, and the *mitzvah* of “the Choshen shall not be loosened” is part of the splendor requirement of the garments of the *kohein*.

It is well known that the holy *Shelah* ruled that young children should learn from new books, for that broadens the mind. Rav Akiva Eiger instructed his son (as recorded in the introduction to his responsa), “To make sure that it be printed on fine paper in an attractive font in black ink, for it seems to me that the soul is impressed, the understanding broadened, and intent strengthened through learning in an attractive and splendid book. The reverse is true for the opposite, when the print is blurry. It is almost comparable to what our sages said (*Megillah* 32a), ‘Whoever studies with no melody and learns without song, concerning him Scripture says (*Yechezkel* 20:25), ‘I, too, gave them decrees that were

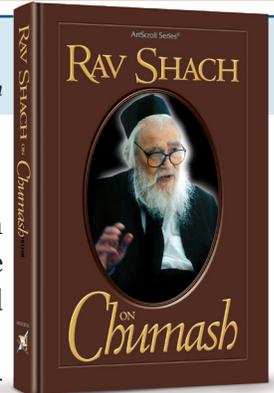
not good and laws by which they could not live,’ for these [melody and song] awaken and gladden the soul.”



Rav Elazar Menachem Man Shach

Rav Elazar Menachem Man Shach

once went to the Ponovezh Yeshivah and asked Rav Refael Wolf to find him a specific volume of the *Shulchan Aruch* from an old printing and with a torn binding. Rav Wolf asked what there could possibly be in an old printing that the new printing did not have. Rav Shach replied, “I want to take this volume home to learn from tonight, and I am afraid that the students may come looking for this volume of *Shulchan Aruch*. Accordingly, if I take the newer edition, the students will be forced to take the older edition, and if they can’t learn from it properly, I will be responsible for the lost Torah learning. I am therefore taking the old edition, so that the students can take the newer editions.”



PURIM

## PURIM AS A YOM TOV

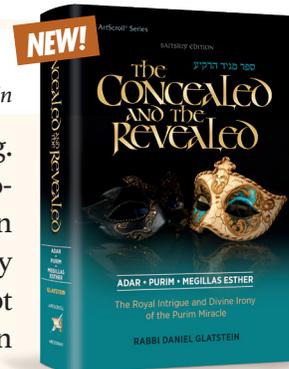
*The Concealed and the Revealed by Rabbi Daniel Glatstein*

When *Klal Yisrael* was victorious over Haman, they established the fourteenth of *Adar* as a day of festivity. Two *pesukim* in the *Megillah* relate how *Purim* was established as a day of celebration.

In actuality, when the festival was formally legislated and established as a day of celebration, the Jewish people were not willing to accept it as a *Yom Tov*. Mordechai was compelled to revise his plans, and the prohibition for *melachah*, establishing *Purim*’s status as a *Yom Tov*, was not enacted.

This is quite surprising. Why wouldn’t the Jewish people want another *Yom Tov* on the calendar? Why didn’t they accept Mordechai’s attempt to establish *Purim* as a day on which *melachah* is forbidden?

Rav Yitzchok Hutner offers an incredible explanation as to why the Jews were reluctant to accept *Purim* as a *Yom Tov*.

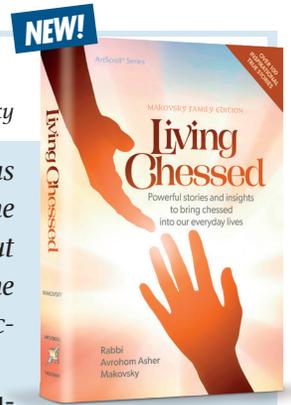


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THIS WEEK’S ISSUE IS DEDICATED IN MEMORY OF:  
 פלר פלר ב"ר זאב ב"ר דוד הלוי AND ר' יעקב ר' באשא בת ר' פלר

MESORAH HERITAGE FOUNDATION

Living Chessed by Rabbi Avrohom Asher Makovsky



One of the biggest challenges in fulfilling “*v’ahavta l’rei’acha kamocha*” is knowing what another person needs. If the measure of the *mitzvah* is to do for others what you would want them to do for you in similar circumstances, then, clearly, we need to know what the other person’s circumstances are.

The true experts in *ahavas Yisrael* somehow end up being privy to others’ hidden needs.

Rabbi Zeev Rothschild was one of those people. He quietly took upon his shoulders burdens that few others even knew about, guided by the words of *Pirkei Avos* (1:15), “Say little and do a lot.”

Due to the great *chessed* organizations of our Jewish communities, there are many places for people to turn for help in times of need. However, there are people who are on the fringes of the community, who don’t feel comfortable knocking on the door of an *askan* or *rav*. There are also those with challenges that don’t fall within the scope of the regular community organizations.

Who do those people have to help them? For many in Lakewood and beyond, Rabbi Rothschild was that person. Here is one instance that this writer witnessed personally:

*My wife had a friend who had become extremely anxious about a flurry of legal actions being taken against Lakewood families. Innocent people were being targeted, and she wor-*

*ried that despite having done nothing wrong, her family could be next. She confided in my wife that her anxiety was keeping her awake at night. My wife told me about the situation, and I wished I had some way of allaying the woman’s fears.*

*I thought of R’ Zeev Rothschild. I knew his name as a major askan who was involved in helping to stop the witch hunt that was going on, and I decided to call him. We had no prior connection whatsoever, but he picked up my call and listened as I explained the situation. He told me that someone he needed to speak to had just walked in and he would call me back in 10 minutes.*



Rabbi Zeev Rothschild

*Rarely does someone as sought after as Rabbi Rothschild call back. It’s almost assumed that the caller*

## HE WAS THERE FOR EVERY UNPROTECTED JEW.

*will have to keep trying until the askan has a few spare moments to talk. But that wasn’t Rabbi Rothschild. Ten minutes later, the phone rang. He told me to relate to my wife’s friend that the problem had been solved. There would be no more arrests and she could relax. “If she’s still nervous, tell her she can come to my house at 8:00 tonight and I will personally assure her.”*

*He was there for every unprotected Jew. He answered their calls and he called them back. If you were a Jew in*

*trouble, he was there. For the person without “protektzia,” he was the connection.*

Later, this author was privy to another glimpse of the lengths to which “*kamocha*” can go.

*I was talking to someone who I knew had no parnassah. I asked him how he managed to care for his large family. He told me that the bank had put his house up for auction because he had fallen far behind in his mortgage payments, but Rabbi Rothschild attended the auction and bought the house. “He lets me live there rent-free,” the man told me. “He also lets me take \$2,000 worth of groceries a month from his store (NPGS in Lakewood) to feed my family.”*

An essential point to understand about *baalei chessed* such as Rabbi Rothschild is that their love of *chessed* is an expression of their love of Torah and *mitzvos*. They do *chessed* with love to serve Hashem to the very best of their abilities, just as they learn Torah and keep every other *mitzvah* with energy and a passion to do so properly, down to the last detail. Rabbi Rothschild was a *talmid chacham*, an expert in many areas of *halachah* including *shechitah*, *mikvaos*, *matzah* and *kashrus*. The grocery chain he founded never compromised where there was the slightest question of *kashrus*. In his *chessed*, he held himself to the same standard. 📖

### THIS WEEK'S DAF YOMI SCHEDULE:

#### MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4 א	5 ב	6 ג	7 ד	8 ה	9 ו	10 ז
Nazir 40	Nazir 41	Nazir 42	Nazir 43	Nazir 44	Nazir 45	Nazir 46

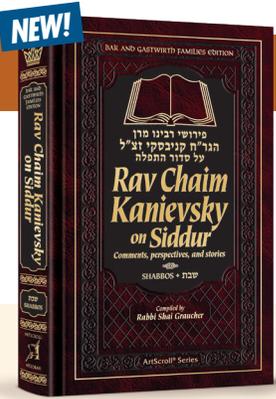
### THIS WEEK'S MISHNAH YOMI SCHEDULE:

#### MARCH / אדר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4 א	5 ב	6 ג	7 ד	8 ה	9 ו	10 ז
Eruvin 8:9-10	Eruvin 8:11-9:1	Eruvin 9:2-3	Eruvin 9:4-10:1	Eruvin 10:2-3	Eruvin 10:4-5	Eruvin 10:6-7

# THE TISSUES

Rav Chaim Kanievsky  
On Siddur - Shabbos  
Compiled by Rabbi Shai Graucher,  
Translated by Rabbi Avrohom Wagner



There is a famous story about someone who once inadvertently left his pen on the desk of the Steipler Gaon. Eighteen months later, this person visited the Gaon again. When he saw him, the Gaon immediately said, “Last time you were here, you forgot your pen!” He took the pen from his desk drawer and returned it to the visitor.

Rav Eliyahu Mann mentioned this story to Rav Chaim Kanievsky, who commented, “This stems from my father’s strong sense of responsibility. But I will tell you a better story:



The Steipler Gaon

“I once visited my father and used the bathroom. Because I had not asked for permission beforehand, I later brought some tissues from my house and left them there.

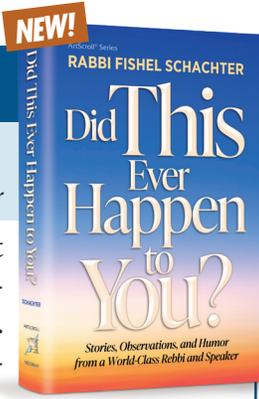


Rav Chaim Kanievsky

“About five years later, I noticed that the tissues I had brought were still in the same place where I had left them. I asked my sister about it, and she said, ‘Abba noticed the tissues there, and said that apparently someone had forgotten them, and that we should not move them in case the person came back for them.’ Imagine — how many times was the house thoroughly cleaned before *Yom Tov*, or before *Pesach*, yet those tissues were not moved from their place, because maybe the owner would return for them!”

# CUSTOM MADE

*Did This Ever Happen to You?* by Rabbi Fishel Schachter



It is incumbent upon us to remember that Hashem did not mass-produce us. He created us as unique, indispensable individuals. Each of us has a clear, well-defined assignment in this world.

Not just a general lifetime mission, but a planned and scripted day, every single day of our lives.

Your hopes, anxieties, ups and downs, your peace of mind — or lack thereof — on any given day are not a result of chance. The Grand Tailor measures every aspect of your existence with masterful precision.

Hashem created you, sustains you, and places you in a theater of operations custom designed for who you are!

Thus, we begin *Maariv* with “Through His word He brings in the evenings; with wisdom He opens gateways.”

Yesterday’s gate is not today’s gate, and today’s gate won’t be the same as tomorrow’s.

Eisav said: “*Yesh li rav* — I have plenty” (*Bereishis* 33:9). Yaakov said, “*Chanani Elokim* — Hashem has been gracious with me ... *yesh li kol* — I have everything” (*ibid.* 33:11).

In *Dorash Moshe*, Rav Moshe Feinstein explains that *Yesh li kol* means that I believe that whatever I have is exactly what Hashem prescribed for me. I don’t have a penny more or a penny less than what was precisely measured out on any given day of my life.

## PURIM AS A YOM TOV continued from page 1

Had *Klal Yisrael* accepted *Purim* as a *Yom Tov*, it would have been forbidden to do *melachah*, as on all *Yamim Tovim*. Then, at the conclusion of *Purim*, we would have been required to make *Havdalah* in order to permit the performance of *melachah*.



Rav Yitzchok Hutner

*Klal Yisrael* could not accept having to bring themselves to make *Havdalah* after *Purim*. Formally ending *Purim* with *Havdalah*, separating from *Purim*, was so objectionable that they could not accept *Purim* as a *Yom Tov*. The Jews felt such a close connection to *Purim* that they were unwilling to embrace *Purim* as a day of prohibited *melachah* from which they would have to take leave.

## This week’s Yerushalmi Yomi schedule:

MARCH /  
778

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
4 Peah 17	5 Peah 18	6 Peah 19	7 Peah 20	8 Peah 21	9 Peah 22	10 Peah 23



# Parashah for Children

## פרשת תצוה

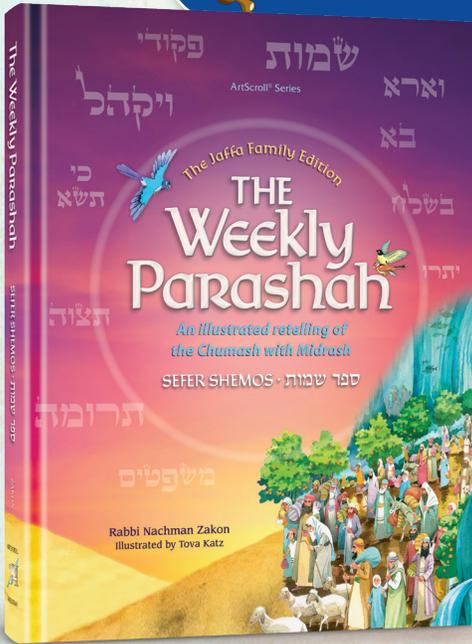
## THE MENORAH

### Pure Light

**T**he Jews were told to use only the purest olive oil to light the Menorah.

They picked the best olives, the ones that grow on top of the tree, where they get the most sunlight. Then they gently crushed the olives. Only the first drops that came out were used for the Menorah.

Each day, in the late afternoon, the seven cups of the Menorah were filled with half a *log* (about 10 ounces) of oil. The Menorah had to stay lit all night. That was enough to last through the longest nights of the winter, so they used that amount for all the days of the year.



### Wicks

**T**he wicks were put in the cups so that they all faced the middle flame. The wick of the middle cup stood straight up.



### The Light that Never Went Out

**B**y morning, all the Menorah's flames had gone out — except the middle one. Though there was only enough oil in each of the cups to last one night, miraculously, that middle flame kept burning all day! This daily miracle reminded the Jews how much Hashem loves us and how close He is to us. He loves us so much He made this miracle every single day.

Even though the Kohen could have let the middle flame keep burning all the time, Hashem gave a mitzvah to light *all* the Menorah's cups every day. Some opinions say that the Kohen would blow out the middle flame every day in the afternoon and then light it again. Others say he would just reset it by adding more oil.

**WIN A \$36 ARTSCROLL GIFT CARD!**

## THE WEEKLY QUESTION

Question for Tetzaveh:

*The word כָּתִית (crushed) contains a hidden message. What is it?*

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Parshas Yisro question is: YOSSI WEILL, Toms River, NJ**

The question was: Why did Hashem tell Moshe to speak to the women first?  
The answer is: Because the mothers, who raise their young children, will be the first to teach them Torah.

